

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 7.

DECEMBER, 1909.

VOL. XVII.

(For St. ANTHONY'S MESSENGER.)

St. Nicholas.

December 6.

Protector of the innocent and wronged,—
'Twas thy desire in other hearts to shield
The virtue there implanted from above,
And strengthen them that they might never yield
To influence of earthiness and sin,—
To love of what is vicious, vile and low,—
But, with a lofty spirit, heaven-sent,
To teach them godly life and thought to know!

Saint Nicholas, instill us with the love
That takes our mind from worldliness and pride;
Be guardian of our hearts in conflict's hour,
And turn thou them to God when they are tried.
The steep and narrow road be ours to walk,—
Thy blessing on our efforts e'er impart;
Be it for us, through life, to never leave
The pathway of the pure, and clean of heart.

—Amadeus, O. S. F.

The Tertiaries' Corner.

They will attend the monthly meetings.
(Rule, Chapt. II., §11.)



TERTIARIES ought to attend these meetings regularly, and if a sufficient reason should hinder your going, you ought to give notice to the Superior that such is the case. These assemblages are absolutely necessary to maintain the spirit of the Order, and to awaken a greater zeal and fervor in the members. These meetings are generally held on a Sunday, for the convenience of those whose worldly duties or business preclude their attendance on other days.

There are three points to be considered about these meetings: Prayer, the Word of God, and the Collection.

1. *Prayer.* In a good many Fraternities it is the custom to recite part of the Office of the Blessed Virgin (the part which corresponds to the hour of the meeting), either before or after the meeting takes place. This is a most laudable custom, and one which cannot be too generally complied with. It is a practical way of reminding Tertiaries that they are a religious body; it tells them of the dignity of the Office, and incites them to say it better in private. Besides, as St. Bonaventure remarks, the Office said in choir gives edification to others; even from far off, it is like a sermon to the laity, whom it invites to prayer and to union with God, which is the end of prayer.

Furthermore, there are special prayers which are given in the Ritual of the Third Order; invocations to the Holy Spirit, prayers to the Blessed Virgin and to our Seraphic Father St. Francis. They are followed by this prayer:

"Enlighten, we beseech Thee, O Lord, our minds with the light of Thy brightness, that we may discern what is to be done, and be enabled to do it." As the dew precedes the rising sun and prepares the earth to profit by its beneficent rays, so prayer in common, the prayer of which our Lord says: "Where there are two or three gathered together in My Name, there am I in the midst of them," that prayer, when accompanied by faith and humility, is the forerunner of grace in our soul.

The meetings begin with prayer, and prayer brings them to a close; there can be nothing more fitting. It is not enough to *see* what we ought to do; we must *do* it, and prepare ourselves to triumph over the obstacles which oppose the full effect of the Word of God in our soul. Thanksgivings follow, and prayers are said for our benefactors, for persons for whom we have been asked to pray, and for the Souls in purgatory. We ought especially to say the *De Profundis* with the greatest possible fervor,

and also the *Station of the Blessed Sacrament*, that is, the "Our Father, Hail Mary, and Glory be to the Father, etc.," six times; a devotion to which are attached many indulgences, applicable to the Souls in purgatory. These prayers might be said at the close of the meeting, although not included in the Ritual proper.

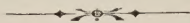
2. *The Word of God* under any form ought to have an ever fresh attraction for Tertiaries. But in the *family gatherings*, which are called your monthly meetings, the Word of God preached by His servant, ought to be particularly welcome to you. It will remind you of your Rule with its various precepts, it will enable you to see the spirit of it through the letter; it will teach you the duties of your state of life; it exhorts you to do penance and to perform good works; it traces out a bright line for you to follow amid the darkness and sorrow that surround you.

The Apostle St. Paul said to his beloved disciple Timothy: "Reprove, entreat, rebuke, in all patience and doctrine." The director of the Fraternity has not only to encourage and congratulate; he sometimes has to reprove and point out your faults. Prudence must guide him. As for the Tertiaries, their part is to accept his advice, and even his rebukes with all humility. If you be innocent, say to yourself that for the love of God, you will accept the passing humiliation of feeling and knowing that you have been wrongfully accused. If you are to blame, correct your fault for the love of God. If you are neither wholly innocent nor wholly to blame, humble yourself *in so far as you are innocent*, bearing in mind that humility without humiliations is like a fire without fuel; *in so far as you are to blame*, correct your fault. In some Fraternities or under certain circumstances the Word of God is given in the form of spiritual reading at the monthly meetings. Welcome the Word of God in any form with that single-mindedness and simplicity which sees God in everything and hears His voice everywhere.

3. *The Collection* prescribed by the Rule must not be forgotten. It gives an opportunity for carrying out the injunction of Section 12, which says: "They will contribute—each according to his means—to a common fund, from which the poorer members of the association may be relieved, especially in time of sickness; or from which provision may be made for the dignity of divine worship."

My dear Tertiaries! You receive a great deal from God, especially in the good that accrues to you from the monthly meeting; it gives you the advantage of being able to mingle your prayers and unite your soul with those of the other members, and you are fed with the bread of the Divine Word which, like the Holy Eucharist, keeps your soul to eternal life. You must now open your purse to give the poor man's mite or the rich man's donation, to help the poor, the sick, and all the good works undertaken by the Fraternity as a body. Give, then, in proportion to your

means; and you will always have something to give, if you really follow in the footsteps of the Seraphic Father by mortifying your tastes, avoiding all vanity and restricting your wants to things that are necessary.



(FOR ST. ANTHONY'S MESSENGER.)

"I am the Immaculate Conception."



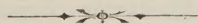
LEARNED Hebrew scholar, M. R. Chotard, makes the following curious and interesting statement in the *Universe* concerning the apparition of Our Lady at Lourdes:

The reality of Our Lady's apparition is proved by the humble testimony of Bernardette, by the prodigies which accompanied and followed it, by the episcopal judgment, by the spiritual privileges granted to the shrine by the Pope, who is the supreme guardian of the spiritual treasures of the Church, and finally by that great movement of faith and love which attracts the Christian world to Lourdes. Another proof can be added to these. The Blessed Virgin spoke to Bernardette, and in her short speech discovered herself to be a daughter of Judea. She gave herself a name and said, "I am the Immaculate Conception." Certainly such a designation was clear enough, but when we reflect, we cannot but find it strange. To us this term designates the original privilege of Mary, but not Mary herself. Why should not the Mother of God have said: "I am she who was conceived without sin!" The expression she used was purely Hebraic. The Jews, the grammarians tell us, frequently use the abstract noun designating the action or state instead of the concrete noun signifying the object of the action. Thus we read in the Prophet Daniel: "They will profane the Sanctuary of Power"—instead of "They will profane the Sanctuary of the Powerful One." Jesus Christ says: "I am the way and the truth and the life." The *way*, that is He who conducts, Christ the leader; the *truth*, that is the true one; the *life*, that is He who is living or who gives life. "I am the Resurrection"—that is He who was raised or is raised. The abstract noun not only replaces the concrete noun, but designates the active object or agent. It also represents the passive object, and this is most important to us. Thus Christ is often called in the Hebrew text of Genesis the "desire of the eternal hills"—that is, He who is desired. It frequently happens that when the Hebrew text contains a noun which expresses the passive object of the action, the Jewish paraphrasists, instead of reproducing it in a foreign language, replace it by another, designating the action, or rather the manner of the action; read, for instance, in the Hebrew text of Daniel: "And after sixty-two weeks, *the* Christ shall be put to death."

The Jewish Hellenists, authors of the Greek Targum, generally entitled the Septuagint version, have written: "And after sixty-two weeks (He who is) the unction shall perish and no sin shall be found in Him." As if they wished to express in a tongue in which the name of Christ was not divinely consecrated that they indicated, in the grave place in the prophecies, not any Christ or King, but He who should merit the special designation of "Unction" because being God, he received from his God; before those who have a part with Him, the unction of the oil of joy. (Ps. XLIV., 8.) Thus the first-born of Israel wished, with incomparable energy, and in the most absolute manner, to tell us that she was the only human being since Adam who has been conceived without sin, therefore she called herself the "Immaculate Conception." Nevertheless, this Hebrewism is so bold, and contains in a few sounds so much force and mystery that although a Hebrew scholar would admire it, no one would think of inventing it. Mary only could speak thus. She who bore the Word in her bosom, by right maternal is the mistress of the Word; she spoke words clear and intelligible even to little children, and, effectively a little child understood her immediately.

As the Son of Mary is both the Word of God and the dazzling light of men, so Mary spoke those words which carry their own light. Participating in the privilege of her Son, who is the Son of God, she spoke only once, and we understand two things: Firstly, that she affirmed her "Immaculate Conception;" and, secondly, she proved her identity by her language. To the simple she asserted her rank, and to the learned she proved that she spoke herself, and thus by one word revealed herself the "Mother of the Word."

(Rev. A. S., O. F. M.)



Christmas in Heaven.

If only we could roll the clouds away and look into the Kingdom of God, what an ineffable scene of bliss would we gaze on at Christmas, when the birthday of Christ is celebrated!

Imagine the splendor of the place, the light, the music! Behold all the actors of the event on earth—Jesus, Mary, Joseph, Gabriel, the angels of the choir, the shepherds, the three Kings, Zachary and Anna, John the Baptist, and all the other blessed who were concerned in the mystery of the Incarnation. Behold, too, all others of the millions and millions in Paradise.

Who can think how they will commemorate the occasion? Joy is on every countenance. Rapture is in every heart. Praise and thanksgiving are in every creature's mouth. Surely Christmas in heaven must be a day of unalloyed delight.

(FOR ST. ANTHONY'S MESSENGER.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By ESPERANZA.)

XIV.—GOOD WORK AMONG THE FRENCH SETTLERS AND SOLDIERS.—
 WHY NO RECORDS OF THE EARLY TEXAN MISSIONS ARE EXTANT.—
 RECALLED TO THE MISSIONARY COLLEGE OF OUR LADY OF GUADALUPE NEAR ZACATECAS.



WHILE staying at Mission San Miguel on the eastern boarder of Texas, Fr. Antonio Margíl noticed that the French settlers and soldiers across the boundary at Natchitoches, Louisiana, were suffering spiritual destitution for want of a priest. He went there on foot, offered his services, and was gladly accepted. Though he had no knowledge of French he was able to give the necessary instructions, hear the confessions, and prepare the people for the reception of the Sacraments. His whole personality, his abstemious life and sympathetic zeal, touched the hearts of the French colonists and soldiers far more effectively than the most polished or idiomatic speech could have done. Fr. Margíl's labors among these people were so fruitful that they elicited a letter of thanks from the Capuchin Father at Mobile, who held the office of Vicar-General to the Bishop of Quebec, Canada, to whose jurisdiction all the French colonies belonged.

Unfortunately, there are no records extant of the missions of this period. We cannot, therefore, by means of figures measure the success of Fr. Margíl and his brethren. Exact reports annually, as we find them in California at a later date, were not transmitted, because they were not demanded. The Fathers, as Fr. Isidoro Espinoza expresses himself, were content to have our Lord keep the records of their deeds in the Book of Life. However, for the honor of the Church of God, we could wish that the missionaries of the early Texan days had been compelled to report minutely every twelve months the temporal as well as the spiritual progress of their missions. Neither Espinoza, who was on the spot and later wrote his standard history, nor Arricivita, who compiled from letters and reports, goes into particulars. Hence it is that with regard to Fr. Margíl's work in Texas we must be satisfied with generalities. These were sufficient to excite devotion and sympathy among the pious and devout Christians for whom the ancient authors wrote, but in our day the critical mind of the worldly and unbelieving demand figures and undisputable facts.

It is because the Fathers in California, due to viceregal regulations, left such minute account of their missionary labors among the Indians of the Pacific coast, that we are in a position to silence anti-religious critics who are so fond of enlarging on the indolence and inefficiency of the

Religious Orders. Religious are prone to hide their efforts, difficulties, success or ill-success, inasmuch as they think that it is enough that God, who rewards every attempt, whether successful or not, according to the ardor that is thrown into it, knows it all. That is enough for the individual, and would be all that should be desired if there were no other considerations to be taken into account. Almighty God must be glorified. "Let your light shine before men that they may see your works and glorify your Father who is in heaven," is a rule laid down by our Lord Himself. The enemies of God are constantly dinning it into the ears of everyone how much good they are doing for the removal of human ills and for the general uplifting of mankind. It is that which captivates the thoughtless, and sometimes also those that think, though not very deeply. The conclusion with them is that good can be done and good is performed without believing in the Author of every good. It behooves the servants of God to demonstrate that the good which is effected by the unbelievers, is but an insignificant percentage of the good done by the believers, particularly in the missionary field, and possesses nothing of the heroism that prompts action in the believer.

Nor does silence take Mother Church into account whom the missionary represents, for him the Church is either blamed or praised. She is persecuted and vilified on every hand as being inimical or at least indifferent to the needs of human creatures. It is the duty, and not optional with the child of Mother Church, to disprove such charges. Letting alone the charitable institutions of Mother Church in our midst, the best argument for the anxiety, sympathy and real motherly feeling for every creature on the part of the Catholic Church is presented by her missionaries among foreign or heathen nations and tribes. Their hardships and the fruit of their toil must, however, be made known for the good name of the Spouse of Christ, and for the purpose of arousing and keeping alive interest in this work so dear to the heart of Him Who sent out the first missionaries on that memorable Ascension Day long ago.

This is the one drawback, the one flaw, we could detect in the old missionaries of Texas, especially in those who hailed from the College of Guadalupe, Zacatecas, of which Fr. Margil was superior. There were no regulations that demanded reports of the kind we should wish to examine; and there were no infidels then to gainsay the work of the religious or their benefit for society. That excuses the friars. On the other hand, Fr. Espinoza and Fr. Arricivita, of the College of Santa Cruz, Querétaro, which had sent the other missionary band to Texas, have deserved well of posterity in that they left us two large tomes which are even now considered standards for Texan history. The trouble with both, especially with Arricivita, is that they paid too little attention to dates, the exact designating of localities, and figures in general.

Fr. Antonio Margil would doubtless have preferred to pass all the days of his life among the uncouth and unappreciative natives of the missions. He had been once before elected Guardian of Guadalupe College while in the wilds of eastern Texas, but he had declined to accept the office, inasmuch as he desired nothing more than to bring as many savages to the knowledge of God as possible. Unfortunately for those Indians, the populace of Guatemala at this time was torn by dissensions which neither the bishop nor the government could overcome. It was then that the authorities bethought themselves of Fr. Margil's former services among them, and how he had brought peace and order out of turmoil. They appealed to the Fr. Commissary-General, and begged him to recall the servant of God. The Father hesitated. Missionary colleges had been founded principally for the conversion of savages, and not for the benefit of a white population that could obtain the services of the clergy. He finally refused to shoulder the responsibility, but explained the situation to Fr. Margil, directed him to recommend the matter to God, and then to do what seemed best to him. That left the responsibility with the holy missionary. In his humility he could not see that he should be necessary anywhere. To be allowed to live in obscurity among the wretched, unappreciative natives was, therefore, all that he desired. Nevertheless he would not decide off-hand, but after a long time in prayer he reported the whole case to his superiors, the Fr. Guardian and Discretos of the College of Guadalupe, Zacatécas. These decided that the College needed him more than either the Indians or Guatemala, and therefore chose him for the post of Guardian of the College with peremptory orders to turn his office and mission over to another Father and to return to his community. Fr. Antonio obeyed. All along the route, however, he took occasion to preach missions in hamlets and villages, wherever he could gather a sufficient number of people who would profit by his fervent instructions. Thus we find him once more at the head of the famous missionary College of Our Lady of Guadalupe near Zacatécas.



—“RELIGION has been practiced by men of the highest genius, and of the proudest bravery. Because religion has close sympathy with heroism and glory.”—*Père Lacordaire*.

—If success in life means all sunshine, then failure is the lot of everybody. But there is something higher than pleasure and pain, than sunshine and storm, to which these are only incidental, and that is doing God's will. That is supreme. That touches everything in life and makes the best of it, and in making the best of things makes the best of us. That is what we are for, to glorify God—to make him glorious in the doing of His will in every relation of life.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

(For ST. ANTHONY'S MESSENGER.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XI. The Holy Ghost and the Church.

BETWEEN the Holy Ghost and the Catholic Church there exists that same relation as exists between the soul and body of man; for, as St. Augustine remarks: "What the soul is in our body, that is the Holy Ghost in Christ's body, which is the Church." (Serm., 187, de Temp.)

The Catholic Church owes to the Holy Ghost all that she has. He is, moreover, her very Life and Soul. To the Holy Ghost she owes her preservation, notwithstanding nigh upon two thousand years of opposition and persecution.

The Holy Ghost is not only her Vivifier, Preserver, Sanctifier, He is also her Infallible Guide and Teacher in all truths necessary for salvation. He is her Defender, Protector, and Consoler or Paraclete, the One Whose lavish outpouring throughout all ages, imparts splendor and glory in the gifts and graces wherewith He has adorned her.

How, then, can those men who reject her teaching, or who refuse her Sacraments, or despise her authority, be said to have and to be guided by the Holy Ghost? No, indeed! For such conduct clearly shows that they who act thus, are under the influence of quite another spirit.

No one is led by the Holy Ghost, but such as are loyal and submissive to the Church, are possessed of, and infallibly guided by, the Holy Ghost, that is, the Catholic Church, whose visible head on earth is the Bishop of Rome, the Sovereign Pontiff.

Whosoever despises the Church despises Christ. How, then, can such be said to have, and to be guided by, Christ's Holy Spirit, the Holy Ghost?

It is by the authority of the Holy Ghost, of God Himself, that her Bishops are consecrated and her Priests ordained for the ruling of the Church and the dispensing of Christ's sacraments.

Never should we cease to give thanks to the Holy Ghost for admitting us to be members of Christ's one, holy, Catholic, apostolic and infallible Church; always ought we to bear in mind that true devotion to the Holy Ghost should ever urge us to uphold her doctrines, seek her interests, and defend her rights.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

What the World Owes to Christ.

The world has changed greatly since "Jesus was born in Bethlehem of Juda, in the days of King Herod"—since His Immaculate Mother wrapped Him in swaddling clothes and laid Him in a manger. The world does not recognize the change that has taken place in itself. It prefers to attribute its civilization to an evolutionary process it calls "progress," rather than to Christianity. It flatters itself that it has come out of paganism, out of the depths of unspeakable sin and inexpressible despair, without the help of God or His Church. It flatters itself that it can keep the treasures Christ purchased for it through His Birth, Passion and Resurrection. The consequence of this delusion is evident in the crimes destructive of the family and society that are common. The denial of Christ and His Church mean retrogression, not progression for the world. Before His coming the world had become so corrupt, that it seemed as if only a God could save it. He came, and He saved it. If the world, which interprets His teaching according to its pride, or scorns His Church, could realize, on this Christmas Day of 1909, all that it owes to the fact that "Jesus was born in Bethlehem of Juda," there would be few loving what is called "progress" who would not shudder and cry out, "I, too, am a Christian!"

Culture and riches, comfort and luxury, poetry and art, could not save the world from the hordes of demons evoked by the sins of men. God took flesh of the Immaculate Virgin, and suffered to save it. What folly, then, to turn back nineteen hundred years, and expect that men can be made good and noble by any other means than the Holy Sacraments that Our Lord came on earth to give us!

"Lamb of God, Who takest away the sins of the world, give us peace!" is the aspiration of Communicants on Christmas day. Peace comes through His Body and Blood, the Gift He left, and the only Gift, including everything else on earth.

—EARTHLY loves are sometimes true and sweet only to give us a faint idea of the fullness and completeness of the favor which the Heavenly Father holds for us, His exiled children.

—WE feel Christ speaking to us through our consciences and hearts; and we fancy He is assuring us we are His true servants, when He is but calling us to receive Him. Let us not be content with saying, "Lord, Lord," without 'doing the things which He says.' The husbandman's son who said, "I go, sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge.—*Newman*.



(FOR ST. ANTHONY'S MESSENGER.)

Peace to Men of Good Will.



IN the stillness of the night, when all creation was at rest, the Savior of the world was born in a poor stable on the outskirts of Bethlehem. The people of Israel looked for a Messiah, a mighty king, who should come and restore the glory of the kingdom of David. Little could they expect from this child, born in utmost poverty, hence they paid no attention to the prophecies that plainly pointed out the promised Savior of His people, they were not anxious to see Him, Whom God had chosen to bring back peace and happiness to the heart of man. But out on the fields, watching their sheep, were plain and simple shepherds, and to these God deigned to reveal the greatest of all mysteries; these humble men He called to witness the love of God for man. "An angel stood by them and the brightness of God shone round about them, and they feared with great fear. And the angel said to them: 'Fear not; for behold, I bring you good tidings of great joy that shall be to all people; for this day is born to you a Savior, Who is Christ the Lord, in the city of David.'" This, then, is the message announcing the birth, the coming of the Messiah, not as a powerful ruler, but as a weak, helpless child.

How we must pity the Jewish people, who were so near and still so far! And, on the other hand, how must we envy the poor shepherds, who with their own eyes beheld the Savior of all mankind! They must have been good men, otherwise God would not have favored them as He did. From them we must learn to be humble, sincere and good. There is too much hypocrisy in this world; the simple, plain people are not wanted; simplicity of life is out of date, we are told. Here at the poor manger we can learn what is required of us as children of God. Humility and obedience are the lessons we must learn, and the road upon which we must travel is no other than humble submission to the Will of God. What would it have profited the shepherds to hear the message of the angel, had they remained with their sheep? They believed the angel and

obeyed, and in this manner were made the first witnesses of the mercy of God towards fallen mankind. The poor, lonely stable and the poverty on all sides did not keep these men of faith and obedience from adoring the little Infant, in Whom, through the grace of God, they recognized the Son of God, made man. Must we not feel ashamed of ourselves at this humility and lively faith, when we consider, how many Christians cannot be reconciled with the teachings of our faith after seeing that this faith has withstood the storms and trials of nineteen hundred years! The very fact that our dear Lord entered the world as a poor child, must teach us that He came as the Savior of all mankind, and not for some particular nation, as the Jewish people expected. What consolation could and would it be for the poor man, had our dear Lord entered this world in a fine palace? How could He have later on dared to tell the rich of this world, not to love the things of this world? No, by His own birth and by His love for simplicity He preached better than by His words, that our heart cannot love the world and love God, but that we must despise the things of this world in order to be worthy of the things above. You must not misunderstand me, kind reader! These words do not mean that if God has blessed you with the riches of the earth, you must cast them away. They are a gift of God, but you are not the owner to do with them as you please. You are the steward of the Almighty, and will be called upon one day to render an account of all that God has entrusted to you. The Child in the manger, the poor Infant, the King of heaven and earth, teaches you not to cling to these things, not to fix your heart upon them, but to be like the little children, who make no distinction between rich and poor. This is the curse of our times, a sin that is growing more and more in our own country, that boasts so much of social and equal rights. What peace and happiness would fill the world, if we but understood the teachings of this little Child in the manger. The rich people of Jerusalem and the hard-hearted people of Bethlehem, who had no room for the Blessed Mother in her delicate condition, were cast aside by God, and the poor shepherds, ignorant in the things of the world but rich in faith and obedience, behold with their own eyes the long-desired Savior of the world! Here you have the true reason why Christmas is perhaps so cold and so dry for you! The spirit of humility, the child-like faith is wanting in you, otherwise this hallowed Child would be the Prince of Peace to you, as He has been to the millions that have found at the manger the happiness for which they looked in vain amid the pleasures of the world!

On earth peace to men of good will! This is the second part of the happy message of the angel. Millions have since uttered these words and drawn from them a consolation such as the world cannot give. Peace, yes, peace is the sweetest word in our language to express the mission of

our dear Savior in this world. The angels had fallen from grace and were cast out of heaven into hell, where they are chained forever without hope of redemption.

But the good angels, who had remained true to God, were sent to this world to announce that the time of redemption had come, that the cry of so many good souls had at last been heard by God. Although our Lord came as a Savior for all, how few accepted the conditions upon which He assures us of peace? King Herod and the highpriests had an opportunity to gain this peace as much as anybody ever could, but they had not the good will, for we know from Holy Scripture what wickedness and evil designs filled their hearts. And so it is up to the present day. It will profit you nothing to be called a Christian, if you have not the good will to follow Christ. And what this following of Christ means, I have told you so often. Christ came into this world poor, why then should you despise the poor? Christ gave us peace and happiness, why, then, should you not try to make others happy? Heaven gave us the best it had to give, could you then let Christmas pass without giving something to the poor, who are the chosen friends of Christ? If you tell me you are poor, I answer you that perhaps around the corner is a widow and orphan, who are poorer still! Love the spirit of peace and keep peace with God and your neighbor, and you will have a Merry Christmas, which I wish to all of our dear friends and benefactors from my whole heart.

B. B.

Origin of the Christmas Tree.

A pretty story by Henry Vandyke, published a few years ago, places the origin of the Christmas tree in the year 722. Winfried, or Boniface, otherwise known as the Apostle of Germany, was great as scholar, preacher and traveler, but forsook the haunts of men to penetrate the remotest wilds, proclaiming the Gospel to the heathen. On one of these journeys he came on a vast multitude gathered round the thunder oak, before which fire had been kindled in honor of the god Thor. They were about to sacrifice a young child, an old priest, Hunrad, explaining that by doing so they hoped to propitiate the god of thunder.

Boniface struck aside the weapon descending on the innocent victim, sprung on the sacred altar, called on his few followers for aid, and led them in chopping down the oak, crying: "Tree god, art thou angry? Thus we smite thee!" When the oak was down he drew the attention of the awestruck multitude to a young fir, bidding them carry it to the chieftain's hall, and proclaiming that no more should they seek the shadow of the forest, but at home with rites of love, should make merry, and that the time was coming when all children in Germany should gather round the fir, rejoicing over the birth of Christ.

(For ST. ANTHONY'S MESSENGER.)

The Promise of the Star.

(By ANNA C. MINOGUE.)



AN Indian woman sat at her low tent door. On her lap lay her baby asleep. Around was the great deserted country, level, arid, stretching out to, and lost in, the deep shadows of night. The sky was cloudless and the stars shone with intense brightness. Silence lay on the land like a weight, and in all that wide expanse the only living object to be seen was the Indian woman, with her baby on her knees. Behind her, in the low hut, her husband slept on a bed of skins, and sleep folded the eyes of the other inhabitants of the village. The stirring of the child had roused the mother an hour ago, and when it woke, with a fretful cry, she had carried it out into the night, lest its voice should disturb the sleeping father, who might harm it in his anger. The baby was a girl, and the man had expected a son.

As the mother sat under the midnight sky, in the terrible silence of the deserted country, she pondered blankly over the one question which confronts the human mind, whether dwelling in the rude savage or the civilized man, the ever-recurring, eternal Why? Why was it that the little child which she had brought into the world, amidst such suffering, should be held in less regard than his hunting dog by its father? Why was she, its mother, scarcely rated above a beast of burden? She was not less human than the man, lying asleep in the hut. Her feet were as strong as his, on the long marches, even though she were burdened while he walked unencumbered. She was tall and straight and comely, and could endure pain, hunger, cold and every privation with equal fortitude. As she came forth from the hands of Nature, she was in no way the inferior of the man: why, then, had she been forced into this lowly state?

Why, cried the sore heart, as she gazed on her sleeping child, must she bring another into the world, to bear her burden of degradation? She lifted her eyes from the face of the sleeping baby, and a star, rising out of the shadowy horizon, caught her gaze. Did a faint echo of a story, brought to these wilds, who shall say when and by whom, of a mighty King who had risen to proclaim the equality of all the children of men, freedom for the bond, and light for those who sit in darkness, sound on her mind? Or was it the divine spark within, which, by mighty effort, flashed its message to the benighted mortal, causing hope to spring into life in the tortured heart?

"There is an answer to your question," something seemed to whisper. "The Law is perfect. Its ordinance is right. The wrongs you find and from which you suffer, are the results of man's willful infraction, or his blind misinterpretation, of this Law. Believe and endure in hope!"

And the woman, with her eyes on the beautiful star, prayed to the Great Father.

* * * *

That same night, in a city hundreds of miles away, a youth kneeled before a crib, where was represented the scene witnessed in a stable, in a little Judean town, nineteen centuries before. On a litter of straw lay the waxen image of the new-born Child, with the Mother bending over Him, and dumb beasts and hastily summoned peasants marveling at the wonder. Faith made the picture to live in the fervid mind of the youth and continued, for him, the history of the Infant's life to its close on Mount Calvary. That perfect life had been lived and consummated in shameful death for one sublime purpose—to do the Father's work! And what was the Father's work? To teach men their dignity as sons of God. Teach them to live lives worthy of their glorious destiny, prove themselves fit heirs of the kingdom of their Father. And He had not failed in the purpose. To the ultimate parts of the known world His disciples had gone forth, preaching the new doctrine of love, and the proud nations of the world had yielded to its persuasive rule and the fierce savages had been subdued by its magic power. The picture grew in magnitude, strong in lights and shadows. Here a nation basked in the effulgence of Christianity; there a country lay folded in the gloom of paganism. Here man trod, god-like, in his awakened powers; there he slunk, fit companion for the beast. Here woman stood, free and untrammelled; there she crouched a slave.

There shall be neither Greek nor Barbarian, bond nor free—then, by a stroke of magic, the picture faded and he stood, face to face, with the brutal reality. Nineteen hundred years had passed since Paul proclaimed the law of universal brotherhood which shall prevail when the kingdom of God shall be established on earth—and where do we behold an indication of its working? What nation has unclasped the sword from her thigh and laid it broken at the feet of Christianity? Still the world, deferential between the Greek and Barbarian, holds its class of bond and free.

The crowds were passing before the crib, to pay homage to the Child. He saw the toilers from the sweat-shops and the idlers from the homes of wealth. He saw children clad in rags and children wrapped in furs. Then, a woman passed before him, the beauty of her proud face enhanced by attire worthy of a princess. She saw him, the dreamer of their mutual world, and gave him her sweet, patrician smile, before bowing at the shrine. It was then, by one of those unaccountable mental occurrences that the great church, with its lights and decorations and crowds, was obliterated, and he saw, instead, an Indian squaw sitting before a hut door.

And there shall be neither Greek nor Barbarian, bond nor free—

He pulled himself together. It was the old familiar church again, with its worshippers, and scarcely could he have slept and dreamed, for the lady was just sinking to her knees, preparing to say her rosary on her jeweled beads. He thought of his world and hers, and its inhabitants seemed to file before him—literators, artists, musicians, men and women of culture and refinement: Greeks all, while on the plains roamed the Barbarians. He thought of the lady, praying before the crib, who reigned in that world, whose wish was a command, whose smile was a reward; against her he set the picture of the Indian woman, the barbarian's slave! And there shall be neither bond nor free.

When the lady finished her prayers and passed out of the church, the man did not see her. He was kneeling with his head bowed on his hands.

* * * *

The years passed, swiftly to the gay, slow-footed to the sad. An orange sunset waned in the sky, closing the mild December day. Above it, bright, resplendent, shone the evening star. At her low hut door sat an Indian woman, making a purse of colored beads. A band of sturdy children played nearby. By her side sat a young girl, also working. As the woman paused to lift her eyes to the star, the maiden said:

"Tell me again, mother, of that night, when I was a baby, you got your promise of hope from the star?"

The mother repeated the story.

"But why did you fear that my crying would wake my father?" asked the girl.

"Because it would make him angry," she replied.

"Why should he get angry because I cried?" questioned the girl. "I remember how often my little sister would wake us up, by her crying, and he was always gentle and patient with her."

"Ah, my daughter! he is a different man since the great God sent the Father to us!" answered the mother. "Before the Father came, girl babies were hated by their fathers; now, they love all their children alike."

Then a chorus of young voices shouted, "Here comes the Father, and Joseph is with him!"

A visible emotion disturbed the maiden as she caught a glimpse of the stalwart form walking by the side of the brown-garbed Franciscan priest; but as the mother saw it, a soft smile crept to her lips. She had no fear to give her daughter to the Christian lover, and as she hurried to greet the priest who had come to be the savior of her people, she blessed the great Father in heaven for His mercy to His children.

—THE man who has one talent and is improving it will soon have ten.

(For ST. ANTHONY'S MESSENGER.)

Entire Anglican Community Received Into the Catholic Church.



CONSIDERABLE interest has been aroused through the United States by the reception into the Church of the "Society of the Atonement," a well-known body of Protestant religious, living under the rule of St. Francis. This Society was founded some ten years ago by Rev. Lewis Wattson, an Anglican minister better known as Fr. Paul James Francis, who, adopting the habit and Rule of the Friars Minor, with some companions founded a convent at Graymoor, N. Y. Fr. Paul is a graduate of St. Stephen's College, Annandale, N. Y., and of the General Seminary in New York. He was ordained an Episcopal minister in 1885. He was rector of Holy Cross, Kingston, N. Y., and afterwards the head of the Associate Mission in Omaha, Neb. He has devoted himself to the cause of the corporate reunion of the Episcopal Church with the Catholic Church, and has become well known as editor of "*The Lamp*," a widely circulated monthly published under the auspices of the Society, and as joint author of "*The Prince of the Apostles*" and other works.

About a mile from the Friary at Graymoor was a monastery of Protestant Sisters directed by Fr. Paul, living under the original rule of St. Clare. All these nuns were received into the Church, together with Fr. Paul and his associates. The doctrines and ritual of the Church had long been believed and followed in both communities. Recognizing more and more definitely that union with the Holy See is an essential of true Catholicity and Franciscanism, they petitioned the Holy Father in August last to take them under his protection and government. This petition was granted in October through Mgr. Falconio, Apostolic Delegate, and the Society was further allowed to preserve its name and corporate existence—a quite exceptional privilege. Its members were received into the Church in a body on Saturday, October 30, in the Convent Chapel of St. Mary of the Angels at Graymoor. Right Rev. Mgr. Jos. H. Conroy, Vicar General of the Diocese of Ogdensburg, officiated, assisted by Rev. Paschal Robinson, O. F. M., of the Franciscan Monastery at Washington, and Rev. Patrick H. Drain, in whose parish Graymoor is situated, both old friends of the Society. Eighteen persons were received in all, and as this little company in successive groups kneeling at the foot of the altar, pronounced aloud their profession of faith in the presence of the receiving priests, the scene was most solemn and impressive. On Sunday, October 31, Fr. Paschal Robinson said Mass in the Convent Chapel and administered Holy Communion to the newly received converts

for the first time. Archbishop Farley, of New York, visited Graymoor on November 10 and confirmed all the members of the Society. Immediately after their confirmation they were all invested with the habit of the Third Order of St. Francis by Fr. Paschal Robinson, O. F. M. The members of the Society will continue to live under the rule of St. Francis. The founder, Fr. Paul, will study for the priesthood. His example and that of his followers has already had considerable influence, and their conversion will no doubt affect the thoughts and views of many non-Catholics.

(REV. PASCHAL ROBINSON, O. F. M.)

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



CHARITY one may call *The Divine Science*, and should be practiced in the first place in the own family, for "charity begins at home." And in the home—"Sweet, Sweet Home"—the first place of love, the first objects of charity should naturally be our parents. We have already told Our Boys something on filial love, feeling confident they read it, and what is best, yes, what we aimed at, Our Boys will always, in every walk of their lives, observe the fourth commandment of God, ever mindful of the sacred and at the same time sweet duty: "Honor thy father and thy mother."

You have brothers and sisters; they take next place in your love and affection. Did you ever think of the sweet thoughts: we are sons and daughters of the same mother? You eat at the same table! You live under one roof, and call the most sacred and hallowed spot on earth, next to the mysterious tabernacle—the veiled mystery of the Altar in every Catholic Church—your common home; and

FRATERNAL LOVE

surely makes it your Sweet, Sweet Home! Yes, the identity of blood, the common table, the similarity of habits of living, the one and same home most forcibly appeal to fraternal love and sympathy, which nothing but hateful selfishness can destroy.

Yes, if you wish to be a good brother, refrain from selfishness; be generous; share in the interest of your brothers and sisters, and promoting the welfare of them, you accomplish so much easier your own! Do not believe yourself better, nor more perfect than your brothers and sisters; they may, indeed, have their faults, but you have your own faults. You expect them to be indulgent, so do not expect more of them; for monopoly is a bad policy in business, it is no less bad policy in relation to others, and particularly to members of your own family. Do to them as you wish

them to do to you, and thus you will preserve love, affection and peace; they will feel proud of you, and thank God and bless their happy lot in having you for a brother. Rest assured, a kind heart and an indulgent disposition will always find lucrative recompensation.

While being indulgent to their faults, do not oversee their virtues; give them credit for all that deserves credit; imitate their virtues, and set them a good example by a practically virtuous life!

Boys are at a certain age more or less of a

“ROUGH AND TUMBLE” NATURE;

they are badly in need of a polish, of refinement of their character. Church, School, Religion and Education will do their part of smoothing and polishing the rough edges. Yes, Our Boys get many hard bumps, deserved oftentimes, undeserved—well, quite seldom! The

PERSECUTED BOY (?)

may call himself happy and lucky, he may congratulate himself if he has a sister or sisters whom he esteems and loves, honors and cherishes. Indeed, Our Boys will be greatly benefited by being gracious with their sisters. Their gentle sex has endowed them with strong grace and sympathy; humored by their loving and considerate brothers, they diffuse serenity and benign sunshine over the whole household. An only somewhat happily humored sister by her affectionate brother, banishes ill humor, softens the buffets and bumps of life, disposes his sterner sex and nature to accept gracefully the paternal and maternal corrections.

Boys, you know it, and you cannot deny it: your sisters are more religiously and virtuously inclined; honor and revere in your sisters the gentleness, the beauty, the splendor of feminine virtues. We do not mean to say that you should become effeminate, for an effeminate boy or young man may pose as a dude, who makes himself a commiserable object of ridicule, but he never will prove a self-possessed man, and his life may be marked down as a failure. Although we do not believe in co-attendance in the higher grades in our schools—for good, sound and moral reasons, we do believe in assimilation in the home. Yes, brothers should avail themselves of the influence of their more religious and virtuous sisters, thus smoothing, softening, polishing, and consequently sweetening their disposition, encouraging them, at the same time, to practice the virtues of stately manhood.

Again, nature has formed your sisters weaker and more sensitive than yourselves. Our Boys are pretty well “used to rough handling”—and they do not mind it so much, they do not feel it so keenly, they can easily “get over it,” and especially when their brothers have a comforting word, and their sisters a consoling smile for them. Why not return the

compliments? Why not have a good word for your brother? Why not have a consoling smile for your afflicted sister? Rest assured, and you know it, the paths of your sisters are not always smooth; they have troubles of their own, which, to confide to you, they may not feel inclined, and which make it therefore so much worse for them. Do not increase their troubles and hardships, and all kind of aches by "throwing stones" in their pathway, adding affliction to afflictions. An affectionate look and smile will smoothen the wrinkles of sorrow on their otherwise sweet face, and soothe the concealed troubles of their heart, which returns love for your sympathetic love!

Boys, it depends a great deal upon you, to make the home and the family-life lovely, all-loving, all-cheering, all-inviting, all-holy! First of all avoid selfishness, and let your brothers and sisters understand that their interest is as dear to you as your own. Always have a good word for your brothers and sisters, and be particularly considerate for your sisters! Be indulgent to their faults; never talk about the faults of your family to outsiders, and when one of your brothers and sisters should be attacked, take their part. Observe the virtues and the good qualities of your brothers and sisters; imitate them! Polish the rough edges of your sterner nature by assimilating the gentle character and imitating the virtues of your good and virtuous sisters! Bear in your heart, and prove in your conduct a sympathetic affection and love to your weaker sisters, who are naturally more sensitive than you.

Yes, strive to be a good boy, a good, loving brother, worthy of a good brother and the pride of a virtuous sister, who will with her natural grace love you more than, perhaps, you can and in the family all will be lovely!

—THAT we may be able to practice patience with advantage in all our tribulations, we must be fully persuaded that every trial comes from the hand of God, either directly, or indirectly through men; we must therefore render God thanks whenever we are beset with sorrows and accept with gladness of heart every event prosperous or adverse that proceeds from Him, knowing that all happens by His disposition for our welfare.—*St. Alphonsus Rodriguez.*

—NEVER mind *where* you work; care more about *how* you work; never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, but the multiplication which God gives the seed that makes up the harvest. You have less to do with being successful than with being faithful. Your chief comfort is that in your labor you are not alone; for God, the Eternal One, who guides the march of the stars, is with you.—*Anon.*




For Our Young Folks



Trust in Prayer.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER VII.—AN EXPLANATION.



N the early fall Reginald left for Chicago. Edith learned the fact from Larry who tried to keep her posted in the happenings of her circle for which she apparently lost all interest. Reginald had gone without a message or a line. The sweet flowers of the summer-tide were drooping and dying in wood and wold, and in her heart the blossoms of hope wilted in the darkness of her keen disappointment. She became listless and depressed, friends had failed her and love was dead. Although no enjoyment, no luxury that wealth could command, was denied her, she was unhappy.

As often as possible she visited the shrine of our Lady. In this hallowed spot, sweet peace, grateful as refreshing dew to the parched flowers, descended on her troubled heart. On one occasion she had prayed long and fervently, that through the intercession of our dear Lady the cause of all this trouble, this cruel estrangement might be removed. She arose comforted, almost cheerful, and after having arranged the beautiful flowers she had brought for the shrine tastefully, she proceeded to leave the only place in which for weary months she had found comfort. In the vestibule she came face to face with Estelle Carrington. A deep flush dyed her pale face. She nodded and was about to pass, but Estelle laid a detaining hand upon her arm.

"No, no, Edith, dear, we must not meet and pass in this way; we are both Catholics, we must not cherish enmity; no, not even coldness."

"Enmity," exclaimed Edith, bursting into tears. "There is no enmity in my heart. Estelle, I am pining night and day for the lost love of my friends."

Estelle threw her arms impulsively around the weeping girl.

"Lost love, Edith? Doesn't your heart tell you that we all, Irma, myself, Reginald and Robert love you more tenderly than ever?"

"Oh, pray, do not mention Reginald, he has been decidedly cruel," she exclaimed, recovering her self-control.

"Now, I see we are all in a tangle, Edith. Come with me to the grove yonder and I will try to explain things."

Oh. Estelle, there's nothing to explain, I understand it all quite thoroughly."

"You are in error, dearest; come, and we will talk the matter over."

"And renew my distress," objected Edith, "besides, Estelle, papa has strictly prohibited all communication. Do not think hard of him, after what occurred with the Messrs. Carringtons; it was the only course to be pursued, by my poor father."

"You cannot refuse to listen to me for a few moments," insisted Estelle. "Edith, I know Father John would say you were right in doing so. Come, why should you torture yourself with such morbid fancies. I'll bear the blame. Come!" And she led her, rather reluctantly, to a shady and retired spot in the grove. "Why, my darling," she exclaimed, kissing Edith's pale cheek over and over again, "what have you been doing to yourself, child? Why you are only the ghost of our former merry Edith?"

"I have not been quite well, and papa is moody. They say this horrid affair has made him quite unpopular and"—

"Never mind that, dear, that will all blow over in due time."

"And why," she broke forth, impulsively, "did those madcap boys, Robert and Reginald, I mean young Mr. Carrington, have to run away from town just when the hue and cry about those ill-fated diamonds was at its height? Didn't it draw suspicion on them?" she asked excitedly.

"There was no reason it should, dear. Who would have imagined that anyone could be silly enough to assail their character?" answered Estelle.

"But why did they both go?" persisted Edith.

"Rob went off in haste to collect a doubtful note for his father; he wrote to Reginald that he was having no end of a good time and requested him to join him for a day or two. Isn't that simple?" she asked, smiling.

"Why, it was said that the family did not know where Robert had gone, and that was certainly mysterious."

"I really don't find it so; parents do not always know the destination of their grown-up sons, although in this case his father did, but he did not wish it spoken of, as Robert was obliged to use a great deal of diplomacy in collecting that debt, and found it necessary to come unawares on the debtors."

"That seems natural enough," conceded Edith.

"The whole affair was mismanaged. Had the fathers met in council, like good Christian men, and examined matters, all this trouble, this enmity, could easily have been avoided, and perhaps, too, the diamonds might have been recovered long ago," said Estelle.

"Oh, those horrible diamonds. I am sure I shall never be able to bear the sight of one," said Edith, shuddering.

"Really, Edith, we must both pray, and Irma, too, who is worrying herself ill, that our Lady may help us to bring things round again, for

it is not at all edifying that prominent Catholic families are keeping up a bitter feud. If we could only get our fathers to talk the matter over sensibly, all would become right again."

"No hope of conciliating papa," sighed Edith. Mr. Carrington offended him mortally."

"I admit," said Estelle, thoughtfully, "that my father's measures were drastic. Mr. Ferguson, fortunately, was not in town, but when he returned and learned the accusation against Robert, he was simply furious. Think of it, Edith, their sons branded as common thieves and hunted down by those base detectives."

"Yes, it was very hard. Oh, will things ever again be righted?" sighed Edith.

"Prayer and patience are the only remedies," said Estelle, impressively. Let us, my poor, blighted flower," and she kissed her again and again, "meet every day at Blessed Mary's shrine, and offer up our vows and prayers for help in this dire necessity."

"But papa's strict orders, Estelle."

"They cannot extend to prayer, Edith, and the few words we shall exchange in parting, Oh, this cannot be wrong. I'll ask Father John. Do not worry. Moreover, the girls in the families are not at daggers' ends, it's the men and boys, and, besides, poor Reginald has left town."

"Yes, dear, he has," replied Edith, without a word or sign. "I heard of his having left from Larry," she said, reproachfully.

"Why, Edith, he gave both word and sign, but you were as aloof as a maid of ice. He was ordered from your door and his letter, addressed to you, before leaving, was returned unopened."

"Is that possible? Oh, dear, what must he have thought of me," wailed Edith, covering her face with her hands.

"He was deeply pained and indignant, too, I assure you," said Estelle.

"Oh, dearest, I never knew of his having called, or of his having written."

"I thought as much," replied Estelle, evidently greatly relieved, "and I am sure the knowledge of this will be balm to the poor fellow's heart."

"But, Estelle, I must not write to him. Dear Reginald, how faithful he was, and how I misjudged him! Alas, we are moles, indeed, always stabbing our friends' reputation and our own hearts in the dark. Oh, Estelle, how happy you have made me! Reginald's silence and neglect were more than I could bear. But will he ever forgive my seeming harshness and fickleness?" she asked, tearfully.

"I don't believe forgiving in this case will be a difficult matter," smiled Estelle.

"He may never know it, however, for I may not communicate with him, and it would be dishonorable for me to engage a third person, yourself, for instance, dear, to inform him in my name."

"You are a faithful little soul," said Estelle, caressing her. Now I would advise you to throw trouble to the winds. Our Lady will help us without the shadow of a doubt. Is it not unheard of, that Mary failed to hear her children's cry for help?"

Edith was becoming brighter.

"Listen, Estelle," she said, eagerly, "I have been thinking for some time of making a novena to St. Anthony for the recovery of those wretched diamonds; that, if successful, would set things to rights."

"A very good idea, Edith, the great wonder-worker of Padua must find for us again the missing treasure, and Mary, our sweet Queen, must win the hardened hearts of the belligerents for peace and concord."

"Oh, what a happy consummation!" and Edith's eyes sparkled with awakened hope, "but now, dearest, I think we must part. Papa might come on us unawares."

"Pshaw, Edith, I wish he would, I'd just walk straight up to him and explain things. He's too much of a gentleman to declare war against two inoffensive girls like ourselves, but since you are uneasy, I'll say goodbye till tomorrow."

The friends parted. The clouds were lifted for Edith, the pall, beneath which her hopes and joys had been buried, was raised, and bloom and beauty gladdened once again her sad heart, her fair young face was aglow with joy. The next afternoon's mail must have brought Reginald Carrington good news, for his hat went into the air an indefinite number of times, and all the next day he was the most genial of companions.

"Why, Rex," exclaimed one of his comrades, "the barometer's up in your case now. Why, man, you're gushing over with good humor. What's up, your aunt in Shanghai died and left you a fortune? Eh?"

"The undertaker round the corner is safe now," volunteered Jim.

"I was sure Rex was after his job, his countenance was so funereal."

"Dry up, fellows, I was all right all the time, but"—

"But you wasn't, either; such sighing and moaning and turning up of those dark orbs of yours. It was something simply heartrending."

"Ed, do you want me to pitch you out of the window?"

"Not exactly, I had rather find out the reason of this sudden change, from out of the depths to Paradise."

"There comes Uncle Roger, I'm afraid he'll put some of you into the depths, if he finds you dawdling for stars above; isn't he the disciplinarian!"

The young men set about their work demurely, but there was an

undercurrent of merriment in view of Reginald's changed attitude. In the evening he indited a lengthy epistle to Edith, to be delivered by Estelle. A prompt and decided reply put a damper on his exuberant spirits. His sister had no idea of acting as a go-between and deliver letters, which it would be wrong and dishonorable for Edith to accept; so she informed him that to save postage she had committed the elaborate missive to the flames.

"Plague take those girls, a fellow never knows what screw gets loose in their heads next. Like to know the harm in giving the letter to Edith, and all the pains I took with it, too, and really I never will be able to explain things so clearly again."

Next forenoon Jim was once more uneasy about the permanence of the undertaker's job, for Reginald was evidently suffering from another attack of the blues, but in the afternoon the weather again cleared up. Edith had not changed; he was sure of her constancy.

[TO BE CONTINUED.]

Charity for the Poor.

He who closes his heart and hand against the poor during the days of Christmas cheer can have little hope for the blessing of the Christ-Child on His poor bed of straw. The poor around us with all their want and woe represent to us His poverty and sufferings. Poor old men and poor old women; poor little boys and poor little girls, breadless, fireless, homeless, shivering and in rags—they appeal to us during these bleak winter days in the name of the poor Babe of Bethlehem, to assuage the asperity of their hard lot. Shall they appeal to us in vain? Oh, no!

In our Catholic churches is a little manger at Christmas, with a statue of the Holy Infant cradled upon straw. On every altar is a tabernacle, and within it, really and truly, is Jesus Christ our Lord. If we only take time for it—if we will only take the time,—and kneel there silently and alone in prayer, God the Holy Ghost will grant to us a blessed Christmas gift. In prayer we shall learn something of what they felt, those blessed ones and even those favored creatures, whose lot it was to surround the first Christmas crib; and we shall discover that no gift from any earthly friend can give the happiness that will be afforded us by this heart-union with Jesus, Mary and Joseph on Christmas night.

—SEEK the company of the good. Have intercourse only with persons of a strictly pure life.—*St. Anselm.*

—IF GOD does not always give us what we ask, it is to keep us near Him and give us an opportunity to urge and constrain Him by a loving violence.—*St. Francis de Sales.*

St. Francis Seraphicus College.



HE "St. Francis Literary Circle" held its semi-annual election of officers, as follows: Moderator, Rev. Fr. Ermin, O. F. M.; president, Otto Gohman; vice-president, Louis Sandoval; secretary, Anthony Hurtig; treasurer, Joseph Haskamp; librarians, Victor Ramstetter and John Mannion; censors, Bernard Casey and Paul Fiedler. The divers interesting features which have been added to the prospectus and the enthusiasm displayed by the members at the opening session, forebode a successful term in things literary for the members of the Circle.

November 3, the Rt. Rev. Ephrem Giesen, O. F. M., Bishop of North Shantung, accompanied by the Rev. Franciscan Fathers Wolfgang, Wand and Joachim Klaus, paid a visit to our College. In honor of the distinguished guests a half holiday was granted.

Memorial day was observed November 4. The Rev. Vice-Rector, assisted by the Rev. Professors, celebrated a solemn Highmass of Requiem for the repose of the souls of the deceased rectors, professors, students and benefactors of our Seraphic College. Throughout the entire month of November the students offered up fervent prayers for this same intention.

November 8, the Month's Mind of the Rev. Fr. Ubaldus Webersinke, O. F. M., was observed in St. Francis Church. On this occasion the students again paid their tribute of esteem and love to the memory of good Father Ubald by assisting and serving at the solemn Requiem offered up for the repose of his soul.

The first annual competitions in English were held November 27. The names of the students who were successful in the distribution of honors and prizes, will appear in our next issue.

Thanksgiving, a red letter day for our students, was spent in a most enjoyable manner. During the day several games of basket ball were the principal attractions, and in the evening a social and euchre was given in the College hall for the entertainment of the students.

To our many friends and benefactors we desire to express our sincerest thanks for their generous support during the past year. We owe a special debt of gratitude to the two eminent physicians, Dr. Chas. Meyers and Dr. John Ranly, for their kind and gratuitous services during the past year.

A Merry Christmas to all the kind benefactors and friends of our Seraphic College. May the Infant Jesus bless them!


—GET a man's record while he's alive. His tombstone can't be relied on.



St. Anthony's Department



St. Anthony's Ever Ready Help.



T was the 13th of June, about two or three years ago, the feast, on which the Church celebrates the memory of St. Anthony. Two of our Sisters went along the streets of Paris, admiring the beautiful flowers in the gardens. They were fortunate enough to cull from them a bouquet to place on the altar of the great Franciscan Thaumaturgus. At last they also ventured into an enclosure and asked of the proprietress some roses to adorn the altar of the Blessed Sacrament and to be placed at the feet of St. Anthony. "Ah," said the lady, who at first had received them rather coldly. "You are Franciscans? I love very much the good St. Anthony. Come, my Sisters, pick all the flowers you like. In exchange you pray for me, for I am in very great trouble. Fifteen days ago my father died, and we cannot find his will. His house, his garden will be sold and I shall not receive my share. Your good Saint has the renown of finding lost objects. I wish you would commence a novena for that intention, and, I think, it is a good sign already, that he sent me today Franciscans. The disease of my father was such, that we were obliged to wrap him in sheets. Perhaps he had his will with him and, therefore, we might have to go to the extreme of having his body exhumed, which would be very disagreeable. The two Religious promised Mrs. ——— that they would fulfill her wishes, and their first concern on arriving at their house on Ebre street, was to ask the Mother Superior to have a novena held in honor of St. Anthony of Padua. They commenced it the same evening. A few days later the two Sisters again passed that same house, when they heard somebody calling them. It was the maid-servant of Mrs. ———. "Come," she said to them, "my mistress would be very glad to see you again." The two Sisters entered. Mrs. ——— received them with joy. "My good Sisters," she said to them, "I always had a great confidence in St. Anthony, but now my faith in him is still greater. The evening of your first visit the notary came; he again tried to find the missing document, but in vain. Then we decided to have his grave opened. Nevertheless the man of the law continued his search and, perceiving an old table, he advanced toward it, to inspect it carefully. 'It is useless,' I said to him, 'for it's a long time since that piece of furniture has been made use of. Moreover, we have never yet opened its drawer.' 'Lest you regret, try all possible means,' he answered. Armed with a chisel and a hammer we split the wood, and under some old rags we noticed the so painfully

missed and so eagerly sought-for will. Surely St. Anthony alone caused our notary to insist so strenuously on opening the drawer. Tell your Superior that I am very thankful to her and to you all for having prayed for that intention." Mrs. ——— gave an alms to our Sisters and promised them that she would be at their disposal at any time.—(Translated from "*Annales des Franciscaines Missionnaires*," by Fr. G. S., O. F. M.)

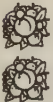
Book Notices.

HUMANITY, ITS DESTINY AND THE MEANS TO ATTAIN IT. A Series of Discourses by the Rev. Father Henry Denifle, O. P. Translated from the German by the Very Rev. Ferdinand Brossart, V. G., of Covington, Ky. Published by Fr. Pustet & Co., New York and Cincinnati. Cloth bound, Octavo, 257 pages. Price, \$1.25 net.—Father Denifle, the author of these most excellent discourses, had gained for himself a world-wide renown by the publication, a short time before his death, of a monumental work on Martin Luther, in which he disclosed the true character of the so-called reformer, as depicted in the own writings of the heresiarch. These discourses on Humanity are so well founded on solid philosophical and theological reasons that no one can dispute their truth, but must admit that the only salvation for mankind is to return to God and His Holy Church.

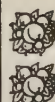
Father Brossart deserves the thanks of all English-speaking Catholics and all truth-seeking non-Catholics as well, for the excellent translation he has given us of this luminous work of the great Dominican scholar. It was not an easy task to clothe the terse and profoundly philosophical and theological thoughts of the learned author in an elegant English dress, while at the same time adhering as closely as possible to the author's own peculiar mode of expression. But Father Brossart has succeeded admirably in both. We, therefore, earnestly advise our readers to procure a copy of this most worthy book, and we assure them that they will, by following its light as a guide, reap great benefit therefrom for time and eternity.

THE YOUNG CATHOLIC MESSENGER, published semi-monthly by Geo. A. Pflaum, at Dayton, O., celebrated the 25th anniversary of its existence by an extra large and fine issue. The publisher may rest assured that he has done a good and noble work for Catholic children these many years, and we wish him and his cheery little "*Messenger*" long life and increasing success. *Vivat, floreat, crescat!*

Still another Catholic Almanac has made its appearance which we heartily recommend to our kind subscribers, not only on account of its worthy object, the support of Catholic Missions, but also for its intrinsic value and beauty. It is called ALMANAC OF THE FRANCISCAN MISSIONARIES OF MARY, and may be obtained by sending 29 cents (which includes postage) to their Convent, 225 East 45th St., New York City.



Chronicle of the Order



Rome.—The twenty-fifth anniversary of the Holy Father's consecration as Bishop of Mantua was observed in a quiet manner on Tuesday, November 16. By the Pope's own desire, there was no formal celebration. During the day many messages of congratulations reached the Vatican, a number coming from the United States. The Holy Father celebrated Mass in his private chapel, admitting only his own sisters and a niece. Later in the day His Holiness received the officials of the Vatican, who presented their greetings. To these he showed the gold pectoral-cross which was given him by Pope Leo XIII. in 1884, on the occasion of his appointment as Bishop of Mantua. The Pope also received Cardinal Merry del Val, Papal Secretary of State, and Cardinal Gasparri, who preceded the other Prelates residing at the Vatican, all of whom offered greetings to the Holy Father.

—(Correspondence, November 3, 1909.)—The "Ferrer" affair also had its echo in Rome, thanks to the instigations of politicians of the "extreme left," and the promulgation of the Jewish socialist, Mayor Nathan. A general strike was carried on for two days, great assemblies were held, in which unscrupulous agitators endeavored to excite the masses to riot and bloodshed. Had it not been for the prompt intervention of a strong military force, the incendiarism and riots of Barcelona might easily have been repeated at Rome. An attempt was made to burn several churches, among them the Spanish Franciscan church of the "Forty Martyrs" in the Trastevere district. However, the blaze was noticed in time and easily extinguished.

—Fr. Agostino Gemelli, the young Franciscan scientist, is delivering lectures on "Science and Faith at Lourdes" in various cities of Italy. He proves convincingly that, at least this later years, owing to rigid scientific analysis of the cures at the Sanctuary of the Immaculate Conception, there can be no doubt as to the miraculous nature of the recorded healings. The principal object of his lecture tour is to counteract the evil produced by the editor of an unmentionable colored sheet, who is touring the country, pouring out his blasphemous venom upon everything sacred to religious feelings, and, here of late, upon *Lourdes*.

At Pistoja the rabid anti-clericals tried hard to break up the lecture of Fr. Gemelli. They began to whistle and shout in the cathedral where the lecture was given, and finally came to blows with the Catholics. Several people were injured and a great number of arrests were made. This is a sample of "free speech" as understood by the anti-clericals.

At Rome, in the church of the Sacred Heart, Fr. Gemelli's lecture was attended by an enthusiastic audience, which packed the temple to the doors. Precautions had been taken to keep all undesirable characters out, who had to content themselves with shouting outside. A number of them were promptly arrested, when they began to molest the people and Fr. Gemelli upon leaving the church. This is a specimen of *freedom of conscience* under socialistic and anarchistic regime.

How *freedom of thought* would fare, was to be seen the last few days. A congress of philosophers was being held in this city, and Fr. Gemelli had also been invited to attend and deliver a lecture. His patience

was sorely tried by a series of atheistic, modernist and even blasphemous speeches. He finally rose and refuted a certain atheistic philosopher. Afterwards, although perfectly in order, he was not permitted to take part in a discussion. Thereupon he took no further part in the meetings and made known the reasons in a public letter. (Fr. H. S., O. F. M.)

Italy.—At Rovigo, during the year 1908, the good work of disseminating wholesome Catholic literature directed and carried on by the Tertiaries of St. Francis, distributed more than 27,000 copies of daily newspapers and about 900 samples of weeklies. The total expenditure amounted to only \$300. Surely a great amount of good accomplished with little money.

England.—The feast of St. Francis this year has been a great day for Franciscans throughout the world, and especially in England. The celebration of the seventh centenary of the foundation of the Friars Minor coincided with that of the Silver Jubilee of the establishment of the Order at Forest Gate, the present headquarters of the English Province. The restoration of the Order in London began in 1873 with a mission in the far east of the metropolis, in Stratford. Twenty-five years ago the neighboring mission of Forest Gate was opened in a small house with a handful of Catholics. Today two noble churches, splendid schools for elementary and secondary education and something like ten thousand people, a large proportion of whom are converts; are evidence of the work achieved.

The Archbishop of Westminster assisted at the solemnities, the Bishop of Northampton preached in the morning and Father David Fleming, O. F. M., in the evening. The spacious church was crowded, and at a public luncheon in the monastery the presence and voice of representatives from various public bodies, educational and municipal testified to the great good-will the Friars have established between themselves, their people and the general community around them. Besides the three foundations in London, the Friars Minor have populous centers also in Manchester and Glasgow and Bristol.

Ireland.—In connection with the seventh centenary of the foundation of the Franciscan Order, *The Freeman's Journal* says: As they made their mark in history, the Franciscans have left indelible footprints wherever they have gone. In our own country, ever since Maurice Fitzgerald, who later became a Franciscan, founded their first Irish convent in Youghal in 1231—five years after the death of St. Francis and three years after his canonization—the friars have been with us. Sprung from the people and mingling with the people, they shared in their joys and sorrows, in their triumphs and trials, faithful to Ireland and its ancient Church in weal and in woe. In dark penal days, appraised like the wolves, they were hunted like them. They largely helped to forge that unbroken and unbreakable link which binds priests and people in Ireland, uniting faith and patriotism in an indissoluble union. They paid dearly for their fidelity. The Cork Convent, or Monastery of the Blessed Virgin Mary of Shandon, called "the mirror of Ireland" on account of its strict observance, and known as the Gray Abbey—its name and location being still indicated by one of the city squares—was the first marked out for suppression. Within its walls were interred Cormac, Dermot, and Thadaeus Macarthy, Kings of Desmond; for princes as well as people, in Ireland as well as in England, welcomed "the coming of the friars," sometimes put on the habit and were laid to rest in the convents they erected. The

O'Briens, princes of Thomond, were munificent benefactors to the Ennis Convent, founded by one of them. Henry III. and Edward I. were benefactors to the Dublin friary, founded in 1236 in Francis street, as well as to the Cork Convent, and the Convent at Athlone erected by Cathal Dearg O'Connor, Prince of Connaught. Walter De Burgh, Earl of Ulster, built the Convent in Limerick, to which Edward I. liberally donated. Gerald Fitzmaurice, Lord Offaley, completed the Convent of Kildare and founded one at Clane; while other convents were erected by the Plunkets, O'Byrnes, O'Tooles, Barrys of Buttevant (ancestors of Lord Barrymore), and the O'Connors of the King's county.

Australia.—We are greatly indebted to Rev. Fr. Edward Fisher, O. F. M., of Waverly, for a splendid souvenir copy of the Sydney "*Freeman's Journal*," which gave a glorious account of Cardinal Moran's Jubilee and the Third Catholic Congress held in Sydney at the end of September. "During the past twenty-five years," says the *Journal*, "Cardinal Moran has given to the Church in Australia a history written in marble and freestone as well as in bricks and mortar. He has earned the title of the Great Church-builder and the gratitude of every Catholic heart in the southern hemisphere. The list of churches, convents, colleges and other Catholic institutions would fill columns in a newspaper. Though His Eminence is seventy-nine years of age, he has lost none of his mental alertness, and never on any public occasion did he display more vigor than during the Catholic Congress to which he lent so much brilliancy by his papers and speeches, and so much power by his influence."

United States—Cincinnati, O.—The Rt. Rev. Bishop Ephraim Giesen, O. F. M., Vicar Apostolic of North Shantung, China, arrived from Rome whither he had gone some months ago to make the prescribed *ad limina* visit, in this city last month and stopped off to see his confrères. Bishop Giesen has been in China for the last fifteen years. In 1902 he was consecrated Bishop and appointed to the Vicariate Apostolic of North Shantung. In the late Boxer uprising he came nigh losing his life, but thanks to God, he survived the cruelties inflicted on him by the savage Boxers, and is enjoying good health now. He was accompanied by two Franciscan Fathers, the Rev. Wolfgang Wand, who has already served five years in the Chinese missions, and the Rev. Joachim Klaus, a new laborer for that portion of the Lord's great vineyard. We wish our dear brethren a happy journey and God's richest blessings for their arduous mission work!

—October 28 was a memorable day for the good Sisters of St. Clare convent at Hartwell, O., for on that day Mother Desideria, the Provincial of the Poor Sisters of St. Francis, and her able assistant, Sister Antonia, quietly observed the fiftieth anniversary of their entrance into the community. At nine o'clock a solemn Highmass in thanksgiving was celebrated by the Very Rev. Fr. Lucas Gottbehoede, O. F. M., Guardian of St. Clement's convent in St. Bernard, O. Msgr. A. Kuhls, of Kansas City, Kan., preached a very eloquent sermon, appropriate to the occasion. Besides the Sisters and inmates of the convent, the Franciscan Fathers of St. Bernard, Rev. Leander Schell and Rev. Coelestin Matz, attended the celebration.

—On Monday, November 8, the Month's Mind for Rev. Fr. Ubald Webersinke, O. F. M., who died October 4, was observed at St. Francis'. The Very Rev. Lucas Gottbehoede, O. F. M., celebrated the solemn

Requiem, assisted by the Fathers of the monastery. The same Rev. Father also delivered a short but impressive address and requested those present to hold the memory of the deceased Priest in high esteem and to pray fervently for the repose of his soul.

Oldenburg, Ind.—At the Mother-house of the Franciscan Sisters, this place, the Ven. Sister Augusta passed to her heavenly reward on Friday, October 15. The good Sister had been in failing health for a long time, and, growing worse, was obliged to return from New Albany, Ind., where she had been teaching with great success for the last twelve years, to the Mother-house. The interment took place in the cemetery of the community.

Paterson, N. J.—During the last quarter the Fathers of the Holy Name Province have given the following holy missions and retreats: Rev. Dominic Scanlan, O. F. M., at St. Bonaventure's, Auburn, Pa.; Revs. Dominic Scanlan and Matthew Fox, O. F. M., at Laurel Springs, N. J.; Rev. Raymond Walsh, at St. Elizabeth's, Boston, Mass.; Rev. Matthias Faust, at St. Joseph's College, Callicoon, N. Y.; Rev. Stanislaus Waywod, Sisters of St. Dominic, Emytville, L. I.; Rev. Benvenute Rudolph, at St. Francis Hospital, 142d St., New York City.

Triduum in celebration of the Centenary Jubilee of the Order were held at St. Bonaventure's, Paterson; St. Francis', New York City; St. Stephen's, Croghan, N. Y.

On October 13, Very Rev. Fr. Provincial gave the habit of the First Order to Mr. William Robinson, of South Haven, Wis., whose religious name is Fr. Denis.

St. Louis, Mo.—(Correspondence, November 15, 1909.)—On October 25 the congregation at Antonius, near Quincy, Ill., celebrated its golden jubilee with all due solemnity. Very Rev. Fr. Provincial Benedict Schmidt, O. F. M., sang the solemn Highmass, assisted by the Rev. Fathers Stanislaus Riemann, O. F. M., one of the former pastors of the parish, and Raphael Fuhr, O. F. M., as deacon and sub-deacon, respectively; Rev. Fr. Samuel Macke, O. F. M., rector of the Quincy College, was master of ceremonies. Very Rev. Fr. Michael Richardt, O. F. M., also a former pastor, preached the sermon for the occasion, in which he reviewed the history of the parish. The congregation was organized by the Franciscan Fathers shortly after their arrival in Quincy, in 1859. Rev. Fr. Symphorian Forstmann, O. F. M., the present pastor, has been in charge of the congregation since 1900.

—The following missions and retreats were lately given by the Fathers of the Sacred Heart Province:

Missions: By Fr. Daniel Finkenhoefer, at Menominee, Ill., September 5-12, and Loretto, Wis., October 24-31; by Fr. Titus Hugger, at Leonore, Ill., September 26 to October 3, at Gray's Mills, Wis., October 24-31, at St. Peter's, Wis., November 3-7, at St. Patrick's, Wis., November 10-14; by Fathers Daniel and Titus, at Johnsburg, Ill., October 3-10.

Retreats: At St. Mary's Infirmary, St. Louis, October 21-26, by Fr. Maurice Baukholt, of St. Peter's, Chicago; at the Alexian Brothers' Hospital, St. Louis, November 7-13, by Fr. Hugo Fessler, of Memphis, Tenn.; at Nazareth, Sisters of St. Joseph, near St. Louis, November 5-11, by Fr. Francis Haase, of Joliet, Ill.; at the Little Sisters of the Poor, St. Louis, November 3-13, by Fr. Pamphilus Stahl, of St. Louis; at the

Alexian Brothers' Hospital, Chicago, by Fr. Ulric Petri, of St. Peter's, Chicago, and a second retreat at the same place by Very Rev. Fr. Michael Richardt, of Joliet, Ill.; at the Convent of the Good Shepherd, Indianapolis, Ind., November 15-21, by Fr. Anthony Moll, of Cleveland, O.; at the Convent of the Good Shepherd, Cleveland, November 13-21, by Very Rev. Fr. Anselm Mueller, of Cleveland; at St. Elizabeth's Hospital, Lincoln, Neb., by Fr. Stanislaus Riemann, of Humphrey, Neb.; at St. John's Hospital, Springfield, Ill., November 12-18, by Fr. Francis Haase. Fr. Francis also conducted a retreat for the English-speaking members of the Third Order at St. Louis, October 24-28; the exercises were well attended and at the close fifty new members were admitted into the Third Order by the Very Rev. Fr. Provincial.

—Fr. Columban Valentin has been transferred from St. Louis to Humphrey, Neb., and Fr. Pamphilus Stahl, from Humphrey to St. Louis. Owing to the bad state of his health, Fr. Raphael Fuhr has been transferred to Santa Barbara, Cal., from St. Paul, Minn.

(Fr. M. S., O. F. M.)

Kansas City, Mo.—On Sunday, October 31, a most impressive ceremony took place in the Franciscan church of the "Sorrowful Mother," this city. At 10 o'clock a solemn Highmass was celebrated by the Very Rev. Fr. Provincial, Eugene Buttermann, O. F. M., assisted by the Franciscan Fathers Leo Molengraft as deacon, Fridolin Schuster as sub-deacon, and Bernardine Wissler, the pastor, as master of ceremonies. After the Gospel Fr. Provincial delivered a very eloquent and inspiring sermon on religious vocation, the significance of the monastic vows and the sacrifices required of those who make their profession. Thereupon the ceremony of solemn profession took place. The Brothers Theophilus Himmel, Emmeran Geschwind, and Gervase Thuemmel, kneeling at the altar, pronounced their intention and will to observe all the days of their life the three vows of obedience, chastity and poverty. Later on the newly professed Brothers received Holy Communion.

San Francisco, Cal.—Died, October 25, at St. Joseph's Hospital, this city, the Ven. Tertiary Brother Leander Jenoeh, aged 66 years. He was born February 14, 1844, at Hadamar, in the diocese of Limburg, Prussia. As a young man he fought gallantly on the side of the Prussians against Austria in the war of 1866. Having come to this country, he enlisted in the Regular Army, and was almost killed in an engagement with the rebellious Indians of Dakota. In 1889 he entered the Franciscan Order as Tertiary, and since then served as cook and janitor in various places of the Sacred Heart Province. He was at last stationed at St. Anthony's, this city, until his removal to the hospital, where he died from the effects of an operation. Bro. Leander was a faithful son of St. Francis, devoted to prayer and work, humble and modest in all his ways. R. I. P.

Riverside, Cal.—The Franciscan founders of the old California missions received many striking tributes from those who assembled to meet President Taft at Riverside, Cal. Bishop Conaty, who presided, called attention to the work of Father Serra, a Spanish Franciscan, who, as Superior of the Missions in California from 1769 to 1784, directed the splendid efforts of his co-workers along the western coast. Addressing the President, Bishop Conaty said (we quote from the Tidings of Los Angeles): "Judge then, Mr. President, our delight in having you unveil this tablet to the memory of this good man—you, the first citizen of the

Republic, our honored President, giving honor to the first citizen of California, the beloved Fra Junipero Serra."

Not less enthusiastic were the other speakers in offering tribute to the humble padres who labored so valiantly and so unselfishly withal among the friendless and helpless. Governor Gillet said: "California has no Bunker Hill where our fathers fought battles of liberty. We have no monument erected in memory of deeds of valor, but we have at intervals along the length of this great state simple memorials of a work quite as valiant and far-reaching in its effect."

Portland, Ore.—On Sunday, October 31, a large number of the faithful members of St. Francis parish, desirous of sharing in the great spiritual advantages of the Third Order of St. Francis, were received into its novitiate by Rev. J. H. Black, the pastor, who in his audience with the Holy Father three years ago received special faculties for the establishing of the Order in this parish. The church was well-nigh filled, and after the choir had chanted the Vespers of the evening, Fr. Black, after a short address on the Rule of the Order and the necessity of persevering in obedience to it, received in accordance with the ceremonial laid down in the manual of St. Francis the large number who presented themselves for admission into the novitiate. Among those who were received into it was the Rev. P. F. Grace, who also assisted Father Black in the reception of the other candidates. It was fitting that St. Francis' parish should be the first in this arch-diocese to organize the Third Order of its patron Saint, and with the good example of those who have been received, the Order is certain to increase in numbers and vitality and prove a great spiritual benefit to all.

Home Life.

The conditions of modern life under which we live are tending daily more and more to break up family and home life. The civilization and enlightenment of our age are not wholly unmixed benefits, and the march of material progress has not always brought happiness in its train. We would not speak disparagingly of material progress, nor would we speak slightly of the blessings that the practical application of scientific principles has conferred upon humanity. We welcome everything that tends to ameliorate human misery and aid humanity in the better fulfillment of duty. Still, we cannot ignore the fact that we are living under conditions and surrounded by circumstances that militate against the development and cultivation of home life, upon which depends national morality, real happiness, and the inculcation of sound religious principles. What the heart is to the individual the home is to the family. Allow the well-springs of the heart to be poisoned, and the entire nature will be permeated with evil; allow the atmosphere of the home to be contaminated, and where abundant spiritual life should exist, there will be found weakness, degradation, and, perhaps, spiritual death. Therefore, make home your family sanctuary; let it be the nursery of the future citizens of earth and of heaven.



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned it will be published - but under the heading of "Thanksgivings Not Specified".

Ashland, Wisc., Oct. 19, 1909. Sincere thanks to the S. Heart of Jesus, the Blessed Virgin and St. Anthony for having obtained great spiritual and temporal favors for my son. Enclosed find promised alms for the poor students.

M. McK.

St. Paul, Minn., Oct. 23, 1909. Last April I wrote you about my distressed position, and you answered that you placed my petition at the foot of the statue of St. Anthony in your Oratory, and assured me of a daily remembrance in the prayers of your students. Towards the middle of June things went to the better, and I most gladly send you the promised alms for the poor students.

Dr. F. M. B. F.

Brantford, Oct. 28, 1909. Some time ago I promised St. Anthony an offering for his poor students, if he obtained work for my husband. With a grateful heart I fulfill my promise.

T. H.

Cincinnati, O., Oct. 31, 1909. A few weeks ago my little boy fell and hurt his arm very badly. In my distress I promised St. Anthony, if his arm was not broken, the enclosed alms. As the arm is well again, I return sincere thanks to the dear Saint.

J. J. V.

Allentown, Pa., Nov. 1, 1909. As I had much trouble for years with bad tenants, I promised St. Anthony an offering, if he would obtain good, reliable people for my houses. He did so, and I gratefully fulfill my promise.

R. B.

Reading, O., Nov. 8, 1909. Some

months ago I promised enclosed alms for the poor students, if I overcame certain difficulties in my trade. Thanks to the Sacred Heart of Jesus, the Bl. V. Mary and St. Anthony, I have overcome the trouble by changing my method of working and am getting along nicely.

A. M. B.

New York City, Nov. 11, 1909. Enclosed please find alms for St. Anthony's poor students. I am feeling much better, thanks to God and St. Anthony.

V. M.

Yankton, S. D., Nov. 12, 1909. For having a position promised me, which does not require me to work on Sunday, I send enclosed offering to dear St. Anthony.

M. C.

Chicago, Ill., Nov. 14, 1909. With many thanks to St. Anthony I forward enclosed alms for the successful building of a barn, which I had recommended to his intercession.

S. P.

Louisville, Ky., Nov. 14, 1909. Sincere thanks to St. Anthony for getting good tenants for my house. Enclosed offering was promised at the time when request was made.

W. W.

Cincinnati, O., Nov. 15, 1909. Enclosed alms for the poor students was promised in case I recovered my health. Thanks to the Bl. Virgin and St. Anthony, I am well again.

R. E.

Galveston, Tex., Nov., 1909. I wish to give thanks to the Infant Jesus, His Blessed Mother, St. Joseph and St. Anthony for obtaining several personal favors, and also health for my mother.

H. M. C.

Thanksgivings not specified:

R. B., Cleveland, O.—J. T., St. Paul, Minn.—M. P. M., Rich Valley, Minn.—H. A. R., Cincinnati, O.—H. L. B., Hamilton, O.—M. C., Lapier, Mich.—G. H. W., Cincinnati, O.—F. P. F., Greenville, Tex.—A. J. N., No. Adams, Mass.—G. F. D., Chicago, Ill.—M. C., San Francisco, Cal.—C. S., Watertown, S. Dak.—M. G. B., Winthrop.—R. T. and L. T., Walnut Hills, Cincinnati, O.—F. C., Negaunee, Mich.—M. C., Calumet, Mich.—A. S., Elizabeth, N. J.—M. E. M., Portsmouth, Va.—H. D., East Grand Forks, Minn.—T. S., Oak Hill, Mich.—K. T. McG., Providence, R. I.—J. B. K., Lafayette, Ind.—V. J. M., Stillwater, Minn.—P. J. B., St. Louis, Mo.—A. L. G., Portland, Ore.—P. O'M., Polson, Mont.—C., Cincinnati, O.—

W. C., Santa Cruz, Cal.—E. G. M., Chelsea, Mass.—S. S., Coudersport, Pa.—K. L., Calumet, Mich.—C. G., Connersville, Ind.—W. S., Lebanon, O.—E. O., Milwaukee, Wis.—M. C., Yankton, S. D.—E. O'H., Graceville, Minn.—J. M., Hancock, Mich.—D. V. O'H., Graceville, Minn.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Cure of various ailments.—To obtain steady employment.—Health for a priest.—Protection against fire and storms.—Special temporal favor.—To approach the Sacraments worthily.—Increase of Holy Faith, Fear of God and Wisdom.—God's blessing upon a family.—Success in business.—For peace and good will in several families.—Means to pay debts.—For success in present employment.—Recovery of a young man from a serious disease.—Grace to control a bad temper.—Protection against enemies.—Success in examinations.—That a settlement of real estate may be made without the necessity of a law suit.—Conversion of many persons.—For a knowledge of the will of God in the choice of a vocation.—To obtain a good Catholic companion.—To obtain a good business.—Return of a sum of money.—Successful and speedy sale of property.—Restoration of eyesight.—That a father support his family.—To recover lost articles.—Just and speedy settlement of a law suit.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in December.

On the 8th. *Feast of the Immaculate Conception* of the B. V. M., Chief Patroness of the Three Orders of St. Francis. **General Absolution.**

On the 25th. *Christmas*—Nativity of Our Lord Jesus Christ. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. JOHN, EVANGELIST.

Obituary.

Of your charity pray for the repose of the soul of MRS. HARRIET FLYNN, who died October 25, 1909, at Hamilton, Ont., Canada, a devout member of the Third Order and subscriber to ST. ANTHONY'S MESSENGER.—MRS. ANNA SCHULTZ, who passed to her reward October 30, 1909, at Maysville, Ky., aged 85 years, a zealous Tertiary since 1892.—MRS. CATHERINE DIETRICH (Coleta), who departed this life November 8, 1909, in the 84th year of her age, at Bloomington, Ill. She was a model Christian, and a fervent member of the Third Order since November 1, 1877.—MR. ST. JOHN ROBINSON, the brother of our Confrère Rev. Paschal Robinson, O. F. M., who passed to his reward November 17, 1909, at New York City.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!